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**Jesus' Use of Current Proverbs.**

Many of the sayings of Jesus can only become intelligible and significant when their proverbial character is recognized and understood, says Rev. David Smith in the *Expositor* for December. Jesus made use of these familiar proverbs in order that his teaching might be more readily appreciated by the common people. Thus, for example, when he says, "It is yet four months and the harvest cometh," he is not making a chronological statement as to the time of his speaking, but is using a proverb which states the truth that results mature slowly. The case of the woman at the well was, however, an exception, since here the words of Jesus seemed to have borne fruit immediately. So also when he said, "A prophet hath no honor in his own country," he employed a proverb which originated in the treatment that the Jews had accorded their own prophets. In the Sermon on the Mount also we find many proverbial fragments which were in current use among the people, and were readily understood by them. The difficult saying, "Permit me first to go and bury my father," probably did not refer to actual burial, but rather to the caring for one's parents in their declining years, and on this occasion was evidently employed as a mere pretext for delaying to follow Christ. And finally, the simile of the camel and the needle's eye was a common oriental saying to describe that which was impossible.

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**The Temple Not Made with Hands.**

The interpretation of Jesus' remarkable saying in John 2:19, "Destroy this temple, and in three days I will raise it up" is discussed by Professor Vernon Bartlet in the *Expository Times* for December. He finds the key to the meaning of Jesus' saying in Mark 14:58. The idea of this saying is that of the substitution of a new and true Israel, Messiah's Ecclesia, for the material shrine, to which Judaism then tended to confine God's special presence; cf. also 2 Cor. 6:16; 1 Pet. 2:5. This thought is thoroughly appropriate to the situation in the second chapter of John, and to Jesus' words, "Dissolve (by abuse) this shrine, and in three days I will raise it up in a new and nobler form." In this claim Jesus' hearers recognized the fulfilment of Hos. 6:1 f. The knowledge of men attributed to Jesus (2:24, 25) was not absolute, but was acquired by experience; it did not relate to human nature in general but rather to the actual thoughts and feelings of individuals with whom Jesus met and had to deal. The whole passage